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but consists of a piece of cloth about sixteen feet in length, fringed at both ends. This is folded in two, wrapped round the body with the fringe at the top and fastened over the left shoulder with a bamboo pin: the right shoulder is left bare. A cord of some sort is worn round the waist; but before this is fastened the cloth is first pulled up so as to form a pouch, in which all sorts of odds and ends are carried: this serves the purpose of a pocket. If the man is a Lama he will wear his yellow sash as a belt; otherwise the *dum-dyum* is drawn in at the waist by means of a cord of some similar woven material. Hats are not often worn; but some people wear either a battered European Homburg (almost the commonest form of headgear in present-day Tibet), or the small maroon Tibetan hat (imported from China), topped with a coral button. Boys usually wear only the *dum-dyum*, with nothing beneath, a form of costume which leaves little to the imagination.

Women wear a one-piece cotton shift with a blouse of brightly coloured silk on top. Over this is worn a sleeveless one-piece garment reaching to the ankles. It is usually made of black or some dark-coloured velveteen, and fastened at the waist with a silken sash in the same way as the men's garment, so as to form a pouch or pocket. Women are always bare-headed; and neither sex wears any form of footgear.

I suppose clothes are occasionally washed, but this is not apparent. What is quite certain, however, is that the people themselves never wash and are indescribably filthy. "Though fond of bathing when they come to a stream in hot weather," notes Hooker, "and expert, even admirable swimmers, these people never take to the water for the purpose of ablution." It is said that people in mourning can always be recognised, for, to quote the Mandal's words, "Until the death ceremonies are completed the relatives wear only their oldest clothes, and do not trouble to wash their hair": but it would take a Lepcha to recognise the difference!

Round most houses there is usually a small garden, in which such things as peas, chillies and other vegetables and

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crops of which only small quantities are required at a time are grown. This also serves as a latrine, and is in consequence much frequented by the pigs and dogs, which here perform the function of scavengers. It sometimes happens that a man's main fields are situated round about his house, but these are generally at a distance and often scattered; for cardamoms, the chief source of wealth of the Lepchas, seem to thrive best in the bottom of the valley, whereas millet and maize may be successfully raised on the almost precipitous hillsides far above the village.

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who was following behind, dropped the seed. Several grains were dropped into each hole and no attempt was made to cover them up with earth. I suggested that this was somewhat wasteful, and pointed to the crows waiting anxiously on the edge of the field. "But if the seeds are covered with earth," said Tempa, "they will come up much too thickly: as it is, the birds will eat half, and the result will be just about right." Apparently there will be some sort of ceremony in Jiroong's house this evening: this to ensure that the birds do not eat too much!

I noticed that amongst the seed for planting were three potatoes. These were also to be planted in the field for the purpose of providing seed for next year's crop. I suggested that so few a number would be lost sight of in so large a field. Jiroong agreed: he usually planted them in the field outside his house, but was trying them here to see what happened. There is no ceremony in connection with planting the first seed; nor does it matter whether men or women do the planting. To-day the actual planting was being done by women; but this was of no significance.

Once planted, these forest fields are left to fend for themselves, and are apparently not often weeded. The people realise the importance of manuring; but this is not possible in the case of the more distant fields. The forest itself is potentially valuable, but is not at present worked except to provide for such timber as is required for local construction. But in any case the cost of transportation would be prohibitive in the present circumstances.

Later same day:

Rain made it impossible for Jiroong to finish his rice-planting to-day; but even so, the ceremony in honour of *Mayel Rum*, which should rightly not be done until the planting is finished, was carried out this evening. We were told "*Kyet manin*"—"it doesn't really matter!"—an expression one hears more constantly than any other. The planting will be completed to-morrow.

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House-building and general repairs are also carried out at these times. Cardamoms are perennial and are planted in March and April, being grown from cuttings. The plants bear in the third year, and are at their best in the fourth, fifth, and sixth years, after which they are rooted up. If raised from seed the plants take from seven to eight years to mature. The fields have to be constantly weeded, especially at flowering time, since the flowers are close to the ground. When the cardamoms are gathered the flowered stem is removed, but the leaves are left intact.

I do not know when cardamoms were introduced into Sikkim, but Hooker, a most observant traveller, and a botanist moreover, makes no mention of them. Their cultivation, however, is now of great economic importance all over the State; but this aspect of the subject will be dealt with later.

It is believed in Jongu that cardamoms were introduced from Nepal, although I understand that the plant is not cultivated in that country; and certainly I have never seen it in such parts of Eastern Nepal as I have visited.

Menstruating women may not go near the cardamom plants, especially when they are in flower; nor should anyone who has used strong-smelling soap approach them, for this is offensive to the flowers. For the same reason the cardamom fields should never be used as latrines. It may be noted that all over Nepal menstruation is intimately connected with certain kinds of cultivation. A woman in this state may not, for instance, approach pumpkins, chillies, cucumbers, or egg-plants, or they will rot away: if they have only reached the flowering stage they will not set. It is thought that the smell of menstrual blood causes the damage, and that no harm will ensue if the woman thoroughly washes her body before going near the plants. Apart from this no one should point a finger at ripening pumpkins or cucumbers: nor should one talk loudly in their presence, or they will certainly rot away.

All these ideas are known to the people of Lingtem, and may probably have been introduced by Tempa, who lived

[i.e., during Oct., Nov. and Dec.--Analyst]